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so *kûn* is the common verb for *to be* in Arabic and Phœnician (Lidzbarski, *Epigraphik* 294). For the original meaning of Heb. *haiâ*, to be, cf. *JBL* 38. 163ⁱ. A medial *h* is often secondary: we have in Aramaic e. g. *bêhêt*, to be ashamed; *rêhêt*, to run; *kêhêl*, to be able, for Heb. *bôš*, *rûç*, *kûl* = *îakôl*, and *nûhrâ*, light, for Arab. *nûr* (*AJSL* 20. 171; 22, 250ⁱ; *Nah.* 46^m). In the same way the stem of Heb. *qahâl* or *qêhillâ*, congregation, is a modification of *qûl*, to call; the original meaning is *convocation*. In Arabic, *qâla* is the common word for *to say*. The same root is preserved in Arab. *naql*, tale, and *nâqal*, ready repartee; cf. Arab. *nazf* < *nafz* and Eth. *zafâna* < *nafûza*, also Arab. *nâfara* which is a N of *fârfa*: the diminutive *nufâir* corresponds in some respects to Heb. *pêlêtâ* (*AJP* 43, 241).

Of course, many priests and prophets were unrighteous (Jer. 23, 11) and there were many false prophets who deceived many (Matt. 24, 11) but they pretended to be soothsayers telling the truth, just as Sennacherib's father, who on the death of Shalmaneser IV during the siege of Samaria in 722 seized the crown, called himself *Šarru-kênu*, the true king, a name like the Heb. *malikî-çûdîq*, legitimate king (*JBL* 37. 209ⁱ; *JPOS* 1. 69, n. 2).

PAUL HAUPT

Johns Hopkins University

Heb. *qîṭôr* a doublet of 'ašân.

Dimorphism is much more common in Semitic than is generally supposed. I have discussed transposed doublets in a number of passages (e. g. *JBL* 34. 61^s. 63^s; 35. 158^m. 322ⁱ; 36. 140ⁱ; 37. 229ⁱ; 38. 47^s. 152ⁱ; 39. 163ⁱ. 168^s; *AJSL* 26. 234^s; 33. 45^m). Doublets are often very dissimilar: both *cattle* and *chattel* are doublets of *capital*, principal, stock; *grotto* is a doublet of *crypt*, and *zero* a doublet of *cypher* > Ass. *šipru*, message (*Kings* 198, 47). In the same way Heb. *qîṭôr*, smoke, is a doublet of 'ašân. The stem of *qîṭôr* is identical with Syr. *ṣṭâr*, to rise up as vapor, steam, or smoke. The *ṭ* is due to partial assimilation of *t* to *q* as in Heb. *qaṭâl* = Arab. *qátala* (*SFG* 73ⁱ; *VG* 154, h). The *t* is preserved in Ass. *qutru*, smoke, and *qutrênu*, sacrifice (*HW* 600; *JBL* 37. 219). In Arabic we have *qutâr*, fragrant steam of roasted meat, with *t*, but *miṭṭar*, censer, and *qúṭur*, aloes (i. e. eaglewood which yields a fragrant odor when burnt)

with *t*. Both Arab. *qutâr* and 'áṭar are Aramaic loanwords: the genuine Arabic form is 'áṭan, smoke, and the corresponding Hebrew word is 'ašán. For Aram. *t* = Arab. *t* cf. Aram. *qattāiā*, cucumbers = Arab. *qittā'* (*JBL* 39. 162). For *n* = *r* cf. Aram. *madnēhā* = Heb. *mizráh*, sunrise, and for *q* = ' : Aram. *árqā*, earth = ár'ā, also Heb. *qarā* = Aram. 'ārā' (or 'ārā') to meet (Aram. *lē-'ur'ēh* = Heb. *liqrātō*) = Arab. 'araḍa, to appear, to happen > 'ard-al-jāḡš, military review, parade = Heb. 'āḡért, festal assembly, which has passed into Aramaic as 'āḡártā, Pentecost > Arab. 'anṣarah. For the final ā in Heb. *qarā* cf. Syr. *mēhā*, to strike < mēhā' = Ass. *maxācu*, Arab. *māxaḍa*. Heb. *mahāq* in Jud. 5, 26 can hardly be a dialectic form of this stem (*WF* 222).

The primary connotation of Heb. 'ašán, smoke = Arab. 'áṭan is ascending (cf. Arab. 'áṭana, or 'áfana, *fī-l-jābali*, to ascend a mountain). For Arab. 'āfina, to stink, we may compare our *reek* (= Ger. *rauchen*) which meant orig. *to smoke*, steam, exhale, while it now denotes *to stink*. The noun *reek* was formerly used for *incense*. Another doublet of this stem is Arab. 'ārifa, to know (orig. *to scent*) = Ass. *erēšu* (*JBL* 34. 72; *JHUC* 316. 24). Hoffmann's combination of Arab. 'áṭan with Syr. *tēnānā* is impossible: *tēnānā* is transposition of *nētānā* = Arab. *natānah*, stench (*ZDMG* 69. 564). For the meaning of Eth. *astantāna* cf. Arab. *uātana* < *uatan* (Phen. *īatan*) = Heb. *natān* (*NBSS* 200). Heb. *ētān*, unceasing, is derived from the same stem. We should expect *ōtān*; cf. Heb. *ôḡár*, treasure (< *uāḡar* = *naḡar*) and Aram. *ôḡár*, heap of stones = *īēḡár* (*PAPS* 58. 241). On the other hand, we find in Syriac: *aybīš*, to dry, instead of *aybīš*, and *ayḍā'*, to make known, instead of *ayḍā'*, although the *ī* of these verbs does not represent an original *u* (*SFG* 22. 1; *JBL* 34. 72). The root *tn* appears in Arab. *tādina*, to stink, with partial assimilation of *t* to *n*, as in Ass. *nadānu*, to give (*SFG* 43. 2). For the prefixed *t* see *JBL* 35. 321⁴. We have it also in Heb. *tannīm*, jackals; the wild jackals emit a highly offensive odor. Similarly goats are called 'izzīm, strong, i. e. ill-smelling. The goats are therefore symbols of evil (*JBL* 39. 154, l. 9). The *n* in Ass. *enzu* (Sum. *uzu*, *us*) is secondary (*JAOS* 41. 177⁴).

Nor can Syr. *tēnānā* be connected with *attōnā*, oven < Sum. *udun* (*MLN* 33. 433) or with Ass. *tumru* (cf. Heb. *zārm* = Eth. *zēnām* = Ass. *zunnu* = Arab. *mūznah*). Ass. *tumru*, smoke (*JAOS* 38. 336, l. 8) and Heb. *tamar*, palm (= Arab. *tamr*,

dates) are derived from the secondary reflexive stem *tamar* < *amar*, to be high > Heb. *amîr*, top of a tree, and Arab. *amîr*, prince (*ZDMG* 63. 518, l. 37). The verb *amar*, to command, is denominative (cf. our *to lord*). From the same stem we must derive also Heb. *tîmôrâ* (< *tômôrâ*; cf. *AJSL* 22. 256, *; *JBL* 39. 160) column of smoke (*Khull.* 112^a = *BT* 8, 1163, l. 1).

PAUL HAUPT

Johns Hopkins University

NOTES OF THE SOCIETY

The Executive Committee has by unanimous vote elected the following to membership in the Society:

Dr. N. Adriani	Mr. Elmer D. Merrill
Mrs. Robert A. Bailey Jr.	Prof. Luther Parker
Mr. Alfred M. Campbell	Mr. Antonio M. Paterno
Mr. Morris G. Cohen	Dr. Otto Scheerer
Mr. Nariman M. Dhalla	Mr. Victor Sharenkoff
Pres. D. C. Gilmore	Rev. James Watt
Mr. Ernest P. Horowitz	Prof. Harry Clinton York

NOTES OF OTHER SOCIETIES, ETC.

On July 10—13, 1922, a meeting was held in Paris to celebrate the double centenary of the foundation of the Société Asiatique and of the discovery of Champollion. The delegates from this Society appointed by the Directors, upon invitation from the Société Asiatique, were the following: The President, Professor Hopkins; Dr. Abbott, Prof. Bloomfield, Prof. Breasted, Prof. Gottheil, Prof. Jackson, Prof. Jewett, Prof. Lanman, Mr. Newell, Dr. Nies, Prof. Prince, and Prof. Woods. Of these, Dr. Abbott, and Professors Breasted, Gottheil, Jackson, Jewett, and Lanman were present.

The centenary of Champollion's discovery was also celebrated at a later meeting held in Grenoble, October 7 and 8, 1922, at which this Society was represented by Professor Breasted.

The K. R. Cama Oriental Institute (172, Sukhadwala Building, Hornby Road, Fort, Bombay) invites competitive essays for the Sarosh K. R. Cama Prize, of the value of 225 Rupees, on the following subject: "A lucid and thoroughly intelligible translation in English of the 32nd, 33rd, and 34th chapters of the Yasna (the last three chapters of the Ahnuvaiti Gatha), in due accordance with grammar and philology, with notes and comments wherever necessary, and with the substance of the whole at the end." The instructions state that "the essay should be designated by a motto and should be accompanied by a sealed cover containing the name of the competitor and his Post Office address, and should reach the Honorary Secretaries of the Institute [address as above] on or before 5th July 1923. The competition is open to all."